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REPORTS.

PHILOLOGUS, XLIII, 2-4.

No. 2.

1. Pp. 209-18. G. F. Unger discusses at length the source of the error of Apollodorus in placing the birth of Xenophanes from 40 to 60 years too early.

2. P. 218. Unger emends Theophr. Char. 4.

3. Pp. 219-43. On the Vienna Collection of Apothegms, by F. Lortzing.
1. A discussion of the sources of the apothegms ascribed to the so-called σοφοί. 2. Additions to, and remarks upon, Wachsmuth's edition of the collection.

4. P. 243. In Plat. Apol. 23 A, K. Füsslein proposes τὰντὸν for τοῦτον (MSS) or τοῦτ' οὐ (Wolf-Hermann).

5. Pp. 244-8. On Pseudo-Isocrates πρὸς Δημόνικον, by E. Albrecht. The author places in parallel columns the well-known similar passages of the first and the second orations. He then shows that those of the first must have been derived from the second. It is highly improbable that Isocrates thus borrowed from himself.

6. Pp. 249-60. On Eudociae Violarium, by E. Patzig. This work, as has been shown by P. Pulch, De Eudociae quod fertur Violario, is a compilation of the 16th century. Patzig gives many interesting illustrations of the manner in which the author, who uses works of later date than the time of Eudocia, has stitched together and interwoven passages from various sources. The writer of the MS (Par. 3057) was the author of the work.

7. Pp. 261-96. On the Chronology of the Last Years of the Peloponnesian War, by J. Beloch. This is an elaborate article of great interest, but it is impossible to make an abstract of it intelligible. Specially interesting to the general scholar is the investigation of the genuineness of the chronological data of Xenophon's Hellenica.

8. P. 296. C. Hartung maintains that in Theocr. XXVII 14, καὶ σίγῃ is to be retained.

9. Pp. 297-320. On the Construction of the Berlin Model of the Greek Quinquereme, by B. Graser. The model was made under the direction of Graser, who, in this article, defends the construction against certain criticisms, especially those of Zöller and Brunn.

10. Pp. 321-46. Report on Greek and Roman Mathematics.

11. P. 346. F. Becher holds that in Cic. pro Milone, XXIV 66, *diligentiam* . . . *nimiam nullam putabam* is intentionally ambiguous.

12. Pp. 347-8. Th. Fritzsche emends Theogn. V 513.

13. Pp. 349-53. B. Fabricius gives, as a supplement to his translation of the Periplus of the Erythraean Sea, a criticism of Blandi's translation, and corrects *ὄρμου* into *ὄρμυ* in §15, p. 52.

14. Pp. 353-6. O. Apelt critically discusses ten passages of Stobaeus.

15. Pp. 356-8. Ph. Thielmann discusses eight passages of Petronius.

16. Pp. 358-60. C. Fr. Müller emends Liv. XXII 23, 4; 24, 5; 24, 9-10; 38, 3; 51, 6.

17. Pp. 360-62. In Cic. Or. XLVIII 159 (where the quantity of *in-* and *con-* before consonants is treated), L. Müller proposes *inmanis* for *inhumanus*, and *producte dicitur i* for *producte dicuntur*.

18. Pp. 362-3. A. Bauer defends Thuc. III 50 (the execution of the thousand Mitylenaeans).

19. Pp. 363-4. G. F. Unger argues that Pyrrhus began to reign in 297 or the second half of 298 B. C.

20. Pp. 365-6. Martin Schanz contributes some facts to the biography of H. Stephanus.

21. Pp. 366-84 (end). Extracts from Journals, etc. The Westminster Review, 1882, Vol. LXII, July (a mere list of titles). Revue Archéologique, 1878, No. V to 1879, No. V. This report contains the following paragraph: "Endlich wird, um einem etymologischen irrthum vorzubeugen, berichtet, dass *Encina*, was ein deutscher philologe auf der abbildung eines gallischen gottes für eine antike inschrift und für den namen einer gottheit, der griechischen 'Ανάγκη entsprechend, angesehen hatte, die signatur des pariser kupferstechers ist, der die abbildung gravirt hat."

No. 3.

1. Pp. 385-404. Dio Chrysostomus as Historian, by H. Haupt. The views of H. S. Reimarus concerning the inaccuracy of the list of works ascribed by Suidas to Dio *Cassius*, are adopted and extended, the author arguing at length that not only the *Γετικά*, but also the *Περσικά*, and even *τὰ κατὰ Τραϊανόν*, are works of Dio *Chrysostomus*.

2. P. 404. In Statius Achil. I 394, H. Deiter proposes *Fatuum* for *famam*.

3. Pp. 405-16. Strabo's Sources for his 17th Book, by A. Vogel. A pleasantly composed and interesting discussion. The conclusion is that Strabo gives much concerning Egypt from personal observation; otherwise he followed chiefly Artemidorus, occasionally other authors, among them Poseidonios.

4. P. 416. In Cic. Tusc. I 36, 38, H. Deiter proposes to follow the MSS in omitting *Ita*, and to write a semicolon instead of a period after *patiare*.

5. Pp. 417-28. On the Athenian Law of Inheritance in the Absence of Wills, by K. Seeliger. The object of this somewhat intricate investigation is to demonstrate that the law itself was defective, and hence that we must not undertake to emend it into a perfect system.

6. P. 428. C. Angermann connects ἀμπρον, ἀμπελος, ἀμπυξ with ἀπτω, root *ap*, "erreichen."

7. Pp. 429-43. The Four Ages of Julius Florus, by G. F. Unger. An elaborate investigation of the origin of the number of years assigned each age, 400, 150, 150, 200, with a discussion of some collateral questions.

8. Pp. 444-66. Some Questions in Latin Epigraphy and Grammar, by W. Weissbrodt. As this article is of general interest to Latin scholars, a tolerably full abstract is here given:

I.—THE USES OF *I longa*.

Grammarians have noted the fact that about the times of Sulla the letter *I*, produced upward, began to be used to denote *i long* by nature, and so sometimes interchanged with *ei*, which had ceased to indicate a sound intermediate between *e* and *i*, and represented merely *i*. Exceptionally *EI* denoted *i*. Often *I longa* denoted *i consonans*, as *EIVS*,¹ *GAIVS*. Also, *II* and *II* were used with the same power, as *EIIVS*, *EIIVS*. Finally the form *II* was used in *imperator*, *imperium*, as a mark of respect. But the lengthened *I* had other uses:

(1) It seems to be universally assumed that it never denoted *two vocalic i's*, whereas there are reasons for believing that it sometimes stood for *ii*. (That *ii* does not occur in Latin is well known.) For instance, in C. VI 9006 (of the city Rome), occur *DIS* and *FILIS*, but common *i* not only in the first syllable of the latter word, but also in *suis*, *libertis*, *posteris*, *Atimetus*, etc. Of course, *dis* and *filiis* are perfectly good; but this does not show that *diis* and *filiis* were not intended by the above mode of writing, and if such was not the intention, it is difficult to divine the object of using *I* in those words only. Similarly, in C. VIII 7969 (Numidia), in the sentence *venationem vari generis promisit*, the adj. is written *VARI*, although the inscription has common *i* in *Commodi*, *Antonini*, *Pii*, *Celerinus*, *promisit*. So C. VIII 8795 (Mauretania) has *Severi*, *Alexandri*, *divi*, *onorati*, etc., with common *i*; but the gen. of *Pius* is *PI*. This *PI* occurs also in C. III 5323 (Seckau), along with *fil*, *Severi*, *Parthici*, written with common *i*. In C. X 2935 (Naples), *sibi et Is qui inscripti sunt*. So C. X 13,564, *maritus*, *amico*, *Felici*, *coniugi*, *suis*, etc.; but *FILIS*. Also, C. X 2782 (Puteoli), *FILIS* along with *coniugi*, *libertis*, etc.

These examples are taken from inscriptions the transcripts of which are certainly free from falsifications. Supported, then, by these examples, the following may be regarded as almost certain: C. VI 1283, *sternundis*, *repetundis*; but *VENEFICIS*, *VIS* (*quaestor veneficis*, *vis sternundis*). C. VI 12,307, *vixit*, *divae*, *qui*, *donis*, *tuis*, *meritis*; but *INFERIS* in the pentameter, *ut cineres patrios dederet inferis*. C. VIII 3354, *AEMILI*; but *Balbi*, *Aviti*. C. VI 8101, *DIS manibus*, *libertis libertabusque*, *quique ab Is manumissi . . . posterisque*. Other examples might be added.

It will presently be shown that the nom. pl. of names in *-ius* was usually in *-ii*, and the gen. sing. in *-i*. Hence, we have instances of *I = ii* in C. V 5378 and 3338, the former of which has gen. *Septimi* and nom. *SEPTIMI*; the latter, gen. *Bellici* and nom. *HORTENSI*. The fact that in other instances this character denotes a single long vowel, does not disprove the use claimed for it in these examples.

¹ In such cases did it not really stand for *ij*?—M. W. H.

(2) When *ii* occurs, sometimes the second *i* is produced upwards merely as a graphic device to secure variety,¹ without any intention of indicating quantity. This often occurs in numerals, as viI, viII, xiiI. In C. VIII 7994, occur *marmoreis, binis, theatri*, etc.; but *PODIIS*. C. VI 15,856 (A. D. 193), *divi Marci, domini, locis, Felici*, etc.; but *AEDIFICIIS*. C. VIII 212 (2d century) gives opportunity for *I = i* more than eighty times, but the character is employed only in *ELYSIIS*. So C. VI 8572, *fisci, Asiatici, vixit, filio*; but *COMMENTARIIS*. C. VI 9784, *Alexandri, philosophi, Stoici, merenti*, etc.; but *DIIS*, *CLAVDI*. C. VIII 10,212, *i* ten times, *PII* twice. C. X 5052, *i* sixteen times, *PII* three times. There are many other examples. A very common one is *PIISSIMIS* in epitaphs from all the provinces of the empire.

Rarely the first *i* of *ii* is produced, both in numerals, as *xxIII*, *vII* (C. VIII 10,586), and in ordinary words, as *PIISSIMVS* (C. VI 14,452), *DIIS*, etc.

(3) Occasionally the complex characters *IEI*, *IEL*, *II*, *I*, strangely denote each a simple *i*. It may be that in some cases a vulgar pronunciation—*svIIS = sujis*, for instance—is indicated. For other instances no satisfactory explanation has been found. The examples are too few to indicate a widely prevailing custom, and too numerous to be ascribed to accident. The sound *i* is found represented by *II* in the first syllable of *filiae, Isidi, Divius*; the last syllable of *divi, liberti, ministri, Opi* (dat. of *Ops*), *annis, amicis, defunctis, libertis, publicis, coniugi, uxori, bigis, collegis, tabulis, piissimis* (which also has *PII = pii*), and in *qui, posterisque*. In C. X 2040 occurs *ANNIIS = annis*, and in VI 629 *sanctissimis*, with *II* in the ultima. The few examples of *IEI* seem to belong to the last years of the republic and the beginning of the empire. The numerous examples of *II* (with one exception from the times of Alexander Severus) belong to the first half of the first century after Christ. For future consideration is reserved the question whether any influence was exercised by the Greek habit of representing the *i*-sound by two letters.

II.—SIMPLE AND DOUBLE *i* IN THE CASE-ENDINGS.

This subject, investigated by many scholars, has been most completely treated by Corssen (Ausspr. II 696–705).

(1) Nouns in *-ius, -ium*, began to form their gen. in *-ii* already in the times of Augustus. The epitaph of P. Paquius Scaeva and his wife (C. IX 2845–6) has *Paquii, aerarii, filii*. It mentions Augustus as still living, thus approximately fixing its date; but it contains the word *reliquum*, thus spelled, showing that the composer belonged to the new school of analogists. Also in the Monumentum Ancyranum *conlegii* is no longer to be questioned. To the few examples that have been collected from the times of Tiberius is to be added *filii* (C. VI 10,399 of A. D. 16); in the times of Caligula occurs *divi Julii* (VI 882); about the times of Claudius, *Claudii* (14 times), *Julii* (twice), *Statilii*, etc. But the simple *i* still continued to be more common by far.

(2) In the much-cited law of Malaca, the two genitive forms *municipi* and *municipii* are not used promiscuously, as is assumed. The connection in which the word occurs seems to have had some influence, but no fixed rule is consistently observed throughout.

¹ Compare the retention of the old *long s* in writing *ss* in English, and the *j* of medical prescriptions.—M. W. H.

(3) In African inscriptions *flamonium* nearly always has *-i*, whereas *municipium* very often has *-ii*. Here, as in the law of Malaca, the dat. of *municips* appears to have sometimes led to a differentiation.

(4) The forms *fili* (gen. and nom.) and *filiis* are comparatively rare. The simple *i* greatly predominates, even when attended by proper names with *-ii*. [Here the author gives a considerable list of illustrations.]

(5) Sometimes the gen. sing. and the nom. pl. of a name have the same form. [Here follow several examples.] But the rule is that the nom. must have *-ii*, the gen. *-i*. Proofs may be cited by the hundred. [A long list follows.]

(6) On coins the gen. of names in *-ius* is only *-i*, the nom. pl. *-ii*. *Filii*, however, is found as gen. and *fili* as nom. The gen. of *imperium* vacillates.

III.—FINAL *m* IN THE TIMES OF THE EMPIRE, AND THE EXPRESSIONS *curam agere, cura agere, curagens.*

It is a well-known fact that *-m*, because of its weak utterance, was often omitted in writing, and also was frequently added where it did not belong.

(1) Those who supplied occasional poems omitted *-m* whenever quantity by position was to be avoided, but, on the other hand, allowed hiatus between *-m* and a vowel. For instance, C. VI 7578 (in Hadrian's times), . . . *nec passa est PIETATE rependere matri, dixerunt FERALE diem stationibus atris, ut mecum florem fato MORIENTE viderent. Also, consulibus tunc natus ERAM iteroque Severo. In VI 1951 stands UMBRA levem, but VITAM servetis amicis. In VI 9783,*

*hic cum lauru feret Romanis iam relevatis
reclusus castris inopia morte perit,*

lauru feret is not to be changed into *laurum fert*, for the double error is much less probable than is *feret* for *ferret*¹ in the times of Maxentius.

(2) In some prose inscriptions the omission of *-m* was the rule. In two African inscriptions (C. VIII 8246 and 8247) occur the accusatives *agnu* (three times), *tauru*, *edu* (each twice), *agna*, *aedua*, *ovicula*, *ovicla*, *capone*, *verbece*, *berbece*; in short, *-m* is omitted everywhere—seventeen times in all. In Africa, from the fifth to the seventh century, the formula *alicui domum eternale facere* was in common use, one acc. with *-m*, the other without; *eternalem* only twice.

(3) This omission of *-m* led to the compounds *curagens*, *curagendarius*.

(a) *Curam agere* is construed (1) with the gen. in twelve examples [quoted in the original article]. One of these has the participle. (2) Without the gen., twenty-one examples, fifteen of which show the abl. absolute of the participle.

(b) *Cura agere*. Thirty-eight examples, thirty-one of them with the participle in the abl. absolute. One example with the gen.

(c) *Curagens, curagendarius*. The former occurs C. III 5898 and 3096; the latter in the Codex Theodosianus, in a decree of Constantius: *hii quos curagendarios sive curiosos provincialium consuetudo appellat.*

It is clear that *curam agere* is older than *cura agere*. As the abl. absolute *cura agente* occurs so often, one might suspect that a species of attraction, not unknown to Latin epigraphy, took place; but in the case of *memoria fecit, fecerunt, posivit, posuit, comparavit*, "erect a tombstone," the finite verb always occurs.

¹ The sense, too, seems to prefer this. Observe also the abl. *inopia* in the next verse.—M. W. H.

Curagere is therefore analogous to *animum advertere*, *animadvertere*.

9. P. 466. A. Eussner contributes two ancient passages—Seneca Rhetoricus (Suas. 2, 20), on Verg. Aen. XI 288–90, and (Contr. VII 1, 27) on Two Verses of Varro—to the solution of the question whether the defective verses of Vergil have an artistic object, or are due to the incompleteness of the work. The passages favor the artistic theory.

10. Pp. 467–522. Report on Greek and Roman Mathematics, by J. L. Heiberg.

11. P. 522. H. Schiller defends *plus minus* in Bell. Gall. VIII 20, 1.

12. Pp. 523–6. F. Wieseler discusses Eur. Frag. (Nauck) 163, 172, 287, and in Aesch. Pers. 1002, proposes ἀκρότης for ἀγρόται or ἀκρόται.

13. Pp. 526–7. L. Holzapfel defends his views concerning Thuc. III 40, 24 (Rhein. Mus. XXXVII, p. 454 ff.), against Herbst's strictures (Philol. XLII, p. 715).

14. Pp. 528–31. G. F. Unger discusses the question when Alexander Polyhistor wrote, and concludes that it was about 39 B. C.

15. Pp. 531–6. G. Schoemann gives a discussion of the words γνώμων, ἄβολος, λειπογνώμων, as a contribution to the determination of the sources of Etymologicum Magnum.

16. Pp. 536–45. A. Kannengiesser discusses ten passages of Lucretius.

17. Pp. 545–6. J. Weber removes from Cicero (De Domo 38, 101) the passage in which is given the etymology of *Aequimelium*.

18. Pp. 546–7. H. Haupt discusses the question how far Jordanes followed Dictys Cretensis.

19. Pp. 548–76. Extracts from Journals, etc. Revue Archéologique, 1879, VI to 1881, IV. Academy, 1883, Jan. 6 to March 10.

No. 4.

1. Pp. 577–661. The Military Year of Thucydides, by G. F. Unger. The primary object of this searching investigation is to determine at what period the campaign years began into which Thucydides divided the war. The author maintains that the accidental date of the attack upon Plataea—that is, the night on which began the last day of Anthesterion (4–5 April, 431)—was taken as the beginning of the θέρος and end of the χειμών, into which each year was divided, and that the Athenian calendar was followed, so that the last of Anthesterion or the beginning of the θέρος (summer half-year) not only was variable, as compared with the Julian calendar and the actual seasons, but sometimes even fell before the opening of spring (ἔαρ). After a general discussion, the author takes up and investigates the data for each year *seriatim*, not confining himself to the special subject named above, but treating other questions relating to Thucydidean and general Athenian chronology. An abridgment of the article would not be intelligible. To all interested in the subject, the article in its original form is indispensable.

2. P. 661. A. Eussner emends two passages of P. Annius Florus.

3. Pp. 662-77. Exegetical and Critical Discussion of Plotinus, Ennead. I 1-6. The article is chiefly an analysis.

4. P. 677. N. Wecklein reads *fabrosque* for *barbarosque* in Cic. Tusc. V 36, 104.

5. Pp. 678-701. Report on Dio Cassius, continued from XLI, p. 140, by H. Haupt.

6. P. 701. C. Wagener explains the signature at the end of Codex Gothanus No. 101.

7. Pp. 702-7. On the MSS of Cic. De Divinatione, by H. Ebeling.

8. Pp. 707-9. A. Lowinski proposes to read in Aesch. Ag. 642 f., *ψυχῆς τε σωτῆρ ναυστόλοις ἐφέξετο*, | *ὥς μήτ' ἀνόρμους*, κτῆ.

9. 709-25. Recent works on the Greek Tragedians, reviewed by N. Wecklein and F. Hanssen.

10. Pp. 725-7. J. Simon discusses a few passages of Xen. Hell.

11. Pp. 727-43. Extracts from Journals, etc. *Revue Archéologique*, 1881, IV to 1882, I. *Edinburgh Review*, 1884, April.

12. Pp. 745 ff. Index, etc.

M. W. HUMPHREYS.

ENGLISCHE STUDIEN. Herausgegeben von Dr. EUGEN KÖLBING. Heilbronn. VII Band, 1884.

I.—F. Gierth, On the Oldest Middle English Version of the Assumptio Mariae, gives, first, a valuable summary of the poem; secondly, an account of the various Middle English versions of the poem and of their sources; and thirdly, a discussion of the MSS and their relations to each other. Ten Brink attributes the origin of the Oriental legend to the second half of the fourth century, while Tischendorf is inclined to place it still earlier. Besides the Greek versions, there are two in Syriac, one in Arabic, and one in Sahidic. Of the Occidental languages, Latin possesses three, Old French one, Middle High German several, and Middle English four. Of the English versions, it is only the earliest, designated by E, that is made the subject of discussion; it does not derive from either the French or Middle High German, but is based upon the Latin directly. There are five principal MSS, of which the first, MS Gg. 4, 27, 2 of the Cambridge University Library, is the best text, and was edited by Lumby in his *King Horn*, London, 1866. MS B, Brit. Mus. Add. 10,036, was likewise edited by Lumby in the same volume. The course of the narrative is best reproduced by C, which is Cod. Harl. Chart. 2382 of the British Museum. The five MSS, with two later redactions, are discussed at length, and finally the author promises to publish the text in one of the next numbers of *Englische Studien*, but it has not yet appeared.

On the Sources of the Middle English Versions of St. Paul's Vision is the title of a paper by A. Brandes. Dante may have been acquainted with the mediaeval legend, if an inference from Inf. II 28 may be permitted. The

story was invented at a very early date, since it is already referred to by Augustine and Sozomen. The Greek text, discovered by Tischendorf in 1843, was composed, in its original form, as early as A. D. 381. A Syrian paraphrase of the Greek exists, and a translation of it was published by Perkins in the *Journal of the American Oriental Society*. The story is found in six Latin versions, at least three in Old French verse, four in Middle English verse, and one in Middle English prose. Of the four English redactions, the first was printed by Horstmann in Herrig's *Archiv* LII 35-8; the second by Morris in *An Old English Miscellany*, pp. 147-55, and in its Southern English form by Horstmann in Herrig's *Archiv* LXII 403-6; the third by Morris in *An Old English Miscellany*, and by Horstmann in *Engl. Stud.* I 293-99; the fourth by Morris in *An Old English Miscellany*. The Middle English prose version was published by Morris in *Old English Homilies*, First Series, and by Zupitza, in the *Alt- und Mittelenglisches Uebungsbuch*. Upon the fourth Latin redaction, printed in Brandes' article, pp. 44-7, repose the first, third and fourth of the English metrical versions; the second probably reposes on an Old French original, now lost. The legend deserves to be compared with the *Inferno*, both because of a certain similarity in the punishments inflicted, and because the office of guide is assumed by the archangel Michael in the *Vision*, as by Virgil in the Italian epic.

Under the head of Barewe, Bare, Bere, Ten Brink continues a polemic against Stratmann (cf. *Engl. Stud.* V 408; VI 150, 293), and hints in no obscure terms at the latter's ignorance of phonology. According to Ten Brink, M. E. *bare*, in the sense of Mod. E. *bier*, cannot possibly be derived from an O. E. *berewe*.

In an article on Beaumont, Fletcher and Massinger, R. Boyle has some trenchant remarks on the neglect of English at the two great English universities. For example, he asserts: "Very few of the Oxford and Cambridge students know anything at all of English literature. . . . It thus becomes possible for a German student, at a German university, with a comparatively imperfect knowledge of the language, to enter on the study of a particular branch of English literature better prepared than an Englishman after years of groping in the dark. The former knows, from the first, where to begin, in what direction to work, where his materials are to be found, and, best of all, where to apply for help when he comes to a difficulty. The latter must stumble on, comparatively in the dark, must work out a method for himself, and painfully grope his way from error to error, till the fire of his enthusiasm becomes, in most cases, quenched." The following is Boyle's classification of all the plays known under the names of Beaumont, Fletcher and Massinger: By Beaumont and another (not Fletcher), *The Woman Hater*. By Beaumont and Fletcher, *The Maid's Tragedy*, *Philaster*, *A King and No King*, *The Scornful Lady*, *The Knight of the Burning Pestle*, *Four Plays in One*. By Fletcher, Beaumont and a third author, *Cupid's Revenge*, *The Coxcomb*, *The Captain*, *The Honest Man's Fortune*, *The Knight of Malta*. By Fletcher alone, *The Faithful Shepherdess*, *The Humorous Lieutenant*, *The Mad Lover*, *The Loyal Subject*, *Rule a Wife and Have a Wife*, *Valentinian*, *Monsieur Thomas*, *The Chances*, *The Wild-Goose Chase*, *A Wife for a Month*, *The Pilgrim*, *Bonduca*,

Women Pleased, Woman's Prize, The Island Princess, Wit without Money. By Fletcher and a second author, Wit at Several Weapons, The Maid in the Mill, Love's Pilgrimage, The Night-Walker, Nice Valour. By Fletcher, Massinger, and third and fourth authors, The Bloody Brother, Thierry and Theodoret. By Fletcher and Massinger, The Two Noble Kinsmen, The Custom of the Country, The Elder Brother, The Sea Voyage, The Double Marriage, The Queen of Corinth, The Fair Maid of the Inn, Henry VIII (?), Sir John van Olden Barneveld, A Very Woman, The Beggar's Bush, The False One, The Prophetess, The Little French Lawyer, The Lover's Progress, The Spanish Curate, A New Way to Pay Old Debts. By Massinger and a second author, The Virgin Martyr, The Fatal Dowry, Love's Cure. By Massinger alone, The Unnatural Combat, The Duke of Milan, The Bondman, The Renegado, The Parliament of Love, The Roman Actor, The Great Duke of Florence, The Maid of Honour, The Picture, The Emperor of the East, The City Madam, The Guardian, The Bashful Lover, Believe as You List. The following, passing under the name of Beaumont and Fletcher, or of Massinger, Boyle would deny to them altogether—viz.: The Old Law, The Noble Gentleman, The Laws of Candy, The Faithful Friends. The first seven plays mentioned above are then commented upon, leaving the others for a continuation.

F. G. Fleay, Neglected Facts on Hamlet.

F. York Powell, Notes on "Death and Liffe."

E. Kölbing, in *Minor Publications from the Auchinleck MS*, prints Praise of Women, and A Peniworth of Witte. The former of these two poems had already been printed by Leyden, in *The Complaynt of Scotland*, Edinburgh, 1801, and by Laing, in *A Penniworth of Witte*. The latter is likewise published by Laing, and, in a somewhat different version, by Ritson, in his *Pieces of Ancient Popular Poetry*, London, 1833, both being reprinted here, with corrections and notes.

In the *Book Notices* there are reviews of Black's *Folk Medicine*, Bosworth-Toller's *Anglo-Saxon Dictionary*, Lüdtké's *The Erl of Tolous* and the *Emperes of Almayn*, Koch's *Ueber die Beziehungen der Englischen Litteratur zur Deutschen im Achtzehnten Jahrhundert*, Wershofen's *Smollett et Lesage*, Horstmann's *Osbern Bokenam's Legenden*, Müller's *Angelsächsische Grammatik*, Bethge's *Wirnt von Gravenberg*, and the *Jahresbericht über die Erscheinungen auf dem Gebiete der Germanischen Philologie*. Heyne ends his criticism on the *Anglo-Saxon Dictionary* with the advice that Toller should postpone the completion of the work until he could add to his material, and that he should improve in the art of arrangement, for which purpose he would do well to consult the best German dictionaries.

Lehr- und Uebungsbücher für die Englische Sprache, pp. 153-76. In the *Miscellanea*, Kölbing describes four Romance MSS, the Auchinleck, that owned by the Duke of Sutherland, the Lincoln's Inn MS 150, and MS. 8009 of the Chetam Library, Manchester. Besides other papers, the *Miscellanea* have the University Lectures on English Philology, an obituary notice of Karl Körner, and the *Zeitschriftenschau*.

II.—Anton Schönbach makes Contributions to the Characterization of Nathaniel Hawthorne, occupying pp. 239–303. The article itself may be summarily characterized by two or three extracts: “I regard Nathaniel Hawthorne as the greatest poet yet produced by the United States. . . . Next to George Eliot, or along with her, Hawthorne is the first English prose writer of our century. . . . The book (*i. e.*, James’s Hawthorne) is an essay that has been rapidly written, and rests upon no studies whatever.”

C. Horstmann prints, from MS Vernon, the Middle English translation, with the Latin original, of *Informacio Alredi Abbatis Monasterij de Rieualle ad Sororem suam inclusam: Translata de Latino in Anglicum per Thomam M.* They occupy together pp. 304–44.

Kölbing continues his collations, V, of Torrent of Portugal; VI, of Lumby’s edition of *The Assumption of Our Lady*.

The Book Notices are unusually brief, commenting only upon Vetter’s *La légende de Tristan*, together with Röttiger’s *Der Tristan des Thomas*, and upon Kluge’s *Etymologisches Wörterbuch der Deutschen Sprache*. There is a *Programmschau*, besides *Miscellanea*, the latter containing an appreciative obituary of Theodor Wissmann.

III.—Otto Kares concludes his Notes on Tom Brown’s Schooldays (*v. Am. Journ. Phil.* VI 513).

Studies upon Richard Rolle de Hampole is the title of a long, conscientiously written, and valuable paper by J. Ullmann.

In the Book Notices, Liebrecht continues his report on *The Folk Lore Journal*. Besides, Kluge reviews Napier’s *Wulfstan*, Kölbing some recent editions of *Beowulf*, and Groschopp’s *Kleines Angelsächsisches Wörterbuch*; Brenner, the *Altwestsächsische* and the *Kurzgefasste Altwestsächsische Grammatik* of Cosijn; and Klinghardt, Kühn’s *Zur Methode des Französischen Unterrichts*. *Lehr- und Übungsbücher für die Englische Sprache* are noticed, and the volume ends with the gratifying announcement that Mr. Furnivall and Dr. Murray have been granted a pension by the English Government, in recognition of their services to English Philology.

VIII Band, 1885.

I.—R. Thum, Notes on Macaulay’s History, VI.

W. Sattler, *Zur Englischen Grammatik*, VI.

R. Boyle, continuing his article on Beaumont, Fletcher and Massinger, notices the following plays: *Cupid’s Revenge*, *The Coxcomb*, *The Captain*, *The Honest Man’s Fortune*, *The Knight of Malta*, and, passing over those written by Fletcher alone, *Wit at Several Weapons*, *The Maid in the Mill*, *Love’s Pilgrimage*, *The Night-Walker*, *Nice Valour*, *The Bloody Brother*, and *Thierry and Theodoret*.

F. Kluge prints a curious Old English letter, and, in fact, the only one known, if we except the dedicatory epistles prefixed by Aelfred and Aelfric to certain of their works.

Gregor Sarrazin, treating of Vowel Dissimilation in Middle English, points out the influence of *w* and palatal *g* upon a following vowel.

Sarrazin, in another contribution, On the Etymology of "Bad," confirms his derivation from *gebáded*, by showing that the word probably occurs with a prefix in the Middle English period.

G. Kribel, in the second installment of Studies on Richard Rolle de Hampole, discusses the Lamentatio St. Bernardi de Compassione Mariae, contained in the Vernon MS of the Bodleian and in MS Dd I of the Cambridge University Library. In the Catalogue of the latter library the conjecture is hazarded that the poem was composed by Richard Rolle de Hampole. Kribel first investigates the MSS and the sources of the poem, then metre, dialect and author, and finally prints both texts. He concludes that Richard Rolle is not the author, but confesses himself unable to say more on this head.

E. Kölbing, in Minor Publications from the Auchinleck MS III, prints two fragments of King Richard hitherto unpublished.

In the Book Notices there are reviews, among others, of the Philological Society's English Dictionary, Vining's The Secret of Hamlet, Garnett's translation of Beowulf, the second edition of Grein's translation, and the second edition of Wright's Anglo-Saxon and Old English (*sic*) Vocabularies. The reviewer of Garnett's Beowulf notes that he preserves the alliteration but rarely, that he depends almost exclusively on Grein, though occasionally on Heyne, for readings and interpretation, that he is inconsistent with himself in the rendering of many words, that his version is inferior to Grein's, and that the Bibliography ignores Grimm almost entirely; nevertheless, the version is characterized as careful and exact. Wright's Vocabularies is reviewed by Sievers, and his notes deserve to be transferred as marginalia to the pages of the new edition.

Lehr- und Übungsbücher für die Englische Sprache.

The Miscellanea contain the Schedule of University Lectures on English Philology, and, among other matter, an obituary notice of Ulrici, the Shakespeare scholar.

II.—Phonological Investigations of Osbern Bokenam's Legends is the title of an excellent paper by A. Hoofe. Employing Sweet's terminology and Sievers' accurate observations in his Angelsächsische Grammatik, Hoofe has produced a monograph which will be indispensable to any compiler of a Middle English Grammar.

C. Horstmann, in Communications from MS Vernon, publishes La Estorie del Euangelie, A Disputison bitwene a God Man and þe Deuel, and þe Pope Trental, three Middle English poems.

Horstmann next prints Counsels respecting a Journey into the Orient, from MS Cotton, Append. VIII.

Horstmann then follows with Questiones bytwene the Maister of Oxenford and his Clerke.

H. Klinghardt, in an article upon Phonetics in the School, writes clearly

regarding the aims and history of Phonetics or Vocal Physiology, the mode of utilizing it in the schools, and the comparative merits of various treatises on the science.

Book Notices and Miscellanea follow ; the latter contain an obituary notice of F. H. Stratmann.

III.—The Minor Publications from the Auchinleck MS are here continued by Max Schwartz. The *Assumptio Mariae* in Tail Staves forms the subject of this dissertation, and is treated under four heads, exclusive of an appendix. These heads are: The Relation of the Version in Tail Staves to that in Rhyming Couplets, Form and Style of the Poem, The Dialect of the Poem, and The Text.

Julius Zupitza, On the Etymology of Modern English *Merry*, proves that O. E. *myrge* means pleasant, and is applied to things, never to persons. He then compares it with Gothic *gamatrgjan*, "shorten," and concludes that the evolution of meanings was: (1) "short"; (2) "tending to shorten or pass time, amusing, pleasant"; (3) the later meaning of "pleased, joyful, jolly." As illustrations he adduces the Shakespearian *abridgment* (M. N. D. 5, 1, 39), the Old Norse *skemta*, *skemtan*, and the Scottish verb *schorte*.

F. Kluge, On Old English Poems, prints, as illustrative of The Seafarer, a homiletical fragment from Cod. Tib. A III of the British Museum, and a portion of the interlinear version of Bede's *Liber Scintillarum*; then, turning to the Phoenix, he communicates two Late Old English accounts of the wondrous bird, one from MS Cotton Vespas. D. 14, and the other from MS CCCC 198.

Kluge, under English Etymologies, connects Scottish *swats*, "beer," with O. E. *swatan* (Wright-Wülcker, O. E. Vocab.), and O. E. *sol-* in *solmónað* with the *sol* of the Epinal Glossary (Sweet's ed., 21 A 11).

Book Notices and Miscellanea close this volume; in the latter there is an important paper by W. Fick, on Vowel Shortening in English Words of Germanic Origin, which is worthy of incorporation into a new edition of Sweet's *History of English Sounds*.

ALBERT S. COOK.

ZEITSCHRIFT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT, 1885.

I Heft.

M. J. de Goeje has a number of valuable detached observations on the Historical Geography of Babylon, in the form of remarks on Berliner's *Beiträge zur Geographie und Ethnographie Babylonien's im Talmud und Midrasch*, and Neubauer's *Géographie du Talmud*; and Stickel furnishes additions to his preceding works on The Numismatic of the Omeyyads.

J. H. Mordtmann discusses two Greek inscriptions in which occur the names of the Semitic deities Atargatis and Gad or Tyche. He adduces examples to show that Bel was worshipped in common with the goddess of fortune, which is not strange, seeing that Bel over a large part of the Semitic district was a general name for the supreme deity. The Latin translation of one of the

Greek inscriptions describes Belus as *Menis Magister*, and Mordtmann naturally brings this Meni into connection with the Mani of Isaiah lxx, 11, a deity traces of whose existence have with difficulty been elsewhere found; nor, it must be confessed, does the inscription help us very much in the determination of the meaning of the name, beyond the fact that Meni stands alongside of Fortuna or Tyche.

Dr. Martin Schultze proposes an ingenious emendation in Ezra iv, 13. Instead of אֶפְתָּר or אֶפְתָּר, neither of which yields any satisfactory meaning, he proposes to read אֶפְתָּר, which presents no phonetic difficulty. He supposes this to be the word *apdan* in the Susa inscription of Artaxerxes Mnemon, from the preposition *apa* and the stem *da*, "to set," whence *apdan* would mean "treasure-house" or "arsenal"; the transition from *apdan* to *apton* and *apton* is not hard, and the resulting sense is not bad, though hardly convincing. A Semitic origin for the word is elsewhere sought by Friedrich Delitzsch, who compares Assyrian *appit-timma* "in future" or "at last" (the same signification in Gesenius). The form of the Assyrian word suits very well, but its meaning is not certain, and the signification given is not perfectly appropriate for the Ezra passage.

H. Oldenberg examines a number of the hymns in the Rigveda for traces of prosaic-poetic Ākhyāna-hymns. In a number of cases he discovers what he believes to be the marks of the Ākhyānas—namely, the absence of clear connection between the verses, and differences in metre. He remarks that, among others, Ludwig has observed the presence in the same hymn of various myths cited in a fragmentary way, without any visible close connection; and his own analysis seems to have established this fact beyond a reasonable doubt.

H. Hübschmann finds in a number of words the IndoIranic *zl*, Indogermanic *z*-vowel.

R. Pischel examines the notices of the poet Pānini, and comes to the conclusion that in all probability the poet is identical with the grammarian of that name, and that he is no older than the sixth or, at earliest, the fifth century after Christ.

A. Führer quotes a number of Sanscrit riddles curiously like those of the present day. The first one reads: "Who moves in the air? who makes a noise when he sees a thief? who is the enemy of the lotuses? who is the abyss of anger?" The answer is: "Vi—çvā—mitra"; bird, dog, sun.

B. Lindner has a short notice of a manuscript of the First Book of the Maitrāyani-Samhita, Wilson 505 of the Bodleian, dated 1566.

J. Wellhausen gives textual corrections to Kosegarten's Arabic text of the Hudailite poems.

H. Guthe has a favorable notice of Dr. Philipp Wolff's Arabischer Dragoon. The author has not escaped phonetic inconsistencies, which is quite intelligible in the attempt to represent a modern Semitic language, where it is often a question whether one shall give an exact transcription of the pronunciation of the people, or shall be guided wholly or in part by the written speech. Wolff's book follows, in general, the dialect of Southern Syria; but Guthe

notes various differences between the author's rendering and those which he himself heard in Jerusalem.

R. Pietschmann gives a somewhat caustic review of the "Egyptian History" of A. Wiedemann. This is the first volume of a series of *Handbücher der Alten Geschichte*, published by F. A. Perthes, Gotha, 1884. Only the first part of Wiedemann's work had appeared when this review was written. The reviewer finds that the author has gone into unnecessary and confusing detail in his enumeration of Egyptian monuments and inscriptions, and that he is not methodical in his transcription of Egyptian names. The most serious objection is made to the author's historical method. In the first place he follows Manetho's division of the history into three sections, a division which has no longer any significance for us. His anthropology and ethnography also are of a primitive type. He still speaks of a "Caucasian race," and depends largely for his ethnography on the table of nations in the tenth chapter of Genesis. For example, he occupies himself with an explanation of the fact that Kush is put alongside of Egypt, Put and Canaan in that table. Pietschmann points out very clearly the unscientific conception of the Kushites which has hitherto prevailed, and the way in which many scholars have forced the facts in order to bring the tenth chapter of Genesis into accordance with modern views. He makes further remarks, mostly not of a commendatory sort, on the author's treatment of the Egyptian religion, art and history.

J. Barth, while recognizing the service that Wellhausen has performed in the publication of the last part of the Hudalite songs, points out that the editor has diminished the value of his work by a not sufficiently critical use of the Scholia, and by failing to publish the text of the Scholia. Apparently in response to this criticism, Wellhausen has published the Arabic texts of the Scholia in Heft III of the *Zeitschrift*.

The bibliography of 1884 on Arabia and Islam is begun by Fritz Hommel in this number, and finished in the third. Hommel explains that his numerous occupations have prevented his giving so full a list of books as he desired.

II Heft.

An important addition to the literature of the Samaritans, lately undertaken by Dr. M. Heidenheim, under the title *Bibliotheca Samaritana*, of which the first part, containing the Book of Genesis, has appeared, is sharply criticised by Dr. Samuel Kohn. The reviewer welcomes the work as a most important contribution to Samaritan science, but disapproves of the manner in which the editor has proceeded. The text offered is entirely different from that which has hitherto been accepted, and this new text, says Kohn, arises in great part out of the critical operations of the editor, who has enriched Samaritan grammar with new forms, has stricken not a few roots and vocables from the Samaritan Lexicon, and, on the other hand, has introduced a number of hitherto unknown Samaritan words. These positions Kohn endeavors to establish by a detailed examination of Heidenheim's text. It is quite true that the condition of the Samaritan text is far from being a good one, and the Samaritan phonetic is far from being assured. The use of manuscripts, and all other critical sources, should be a very cautious one, and the main utility of the new

edition will be to furnish material for a more accurate construction of the text. It might, indeed, have been better to begin with printing some one text accurately, in order that it might be the subject of study; after which other texts might be published and studied, and so the way paved for a more accurate treatment than is possible from a mere rapid comparison of the various existing text-readings.

The following are the titles of the other articles in this number: Neue himjarische Inschriften, by J. H. Mordtmann; Proben der syrischen Uebersetzung von Galenus' Schrift über die einfachen Heilmittel, by A. Merx; Strophen von Kālidāsa, by Theodor Aufrecht; Zu p. 95 ff. (on Pāṇini), by R. Pischel; Phönizische Inschrift aus Tyrus, by P. Schroeder; Tigrīna-Sprüchwörter, by Franz Praetorius; Prakritworte im Mahābhāṣya, by F. Kielhorn; Die Verbalwurzeln *sku* und *skubh*, by O. Böhtlingk; Zu den Liedern der Hudhailiten, by W. Robertson Smith.

III Heft.

Theodor Nöldeke has a genial and instructive paper on Mommsen's Description of the Roman Dominion and Politics in the East (Vol. V of Mommsen's History of Rome). There are various features in the Oriental life which will present themselves differently to a professed Orientalist and to a general historian. For example, Nöldeke holds that Mommsen has pressed too far the supposed Hellenizing of Syria and other Oriental countries. The Aramean language maintained itself to a surprising extent. The fact that there are so few inscriptions in certain parts of Syria is to be explained from the course of events which naturally destroyed those monuments; in Palmyra, whose position kept it out of the current, we have preserved a very valuable set of inscriptions. And, in general, the Syrian life of that day is entitled to more respect, Nöldeke thinks, than Mommsen has shown it. It is remarkable that so careful a scholar as Mommsen should have adopted the story in the pseudo-Aristeas, now universally abandoned by Biblical scholars, that the Pentateuch was translated into Greek by the command of Ptolemy Philadelphus. Nöldeke's special acquaintance with Persian history has enabled him to fill out Mommsen's account of Parthians with many interesting particulars.

Some recent Palmyrene inscriptions, sent to Europe by Mr. Loytved, Danish Vice-Consul at Beirut, are published and commented on by P. Schroeder. Some of these have also been examined by Clermont-Ganneau. Both these scholars agree that, from the bad condition of the texts, it is difficult to make anything out of the inscriptions.

The following are the titles of the remaining articles of this number: Zur Geschichte der Selgugen von Kermān, by M. Th. Houtsma; Ein arabisches Document zur äthiopischen Geschichte, by F. Praetorius; Scholien zum Diwan Hudail No. 139-280, herausgegeben von J. Wellhausen; Bemerkungen zu Führer's Ausgabe und zu Bühler's Uebersetzung des Vāsishṭhadharmaçāstra, by O. Böhtlingk; Beiträge zur Erklärung der Asoka-Inschriften (continuation), with one table, by G. Bühler; Erzählungen der slovakischen Zigeuner, contributed by R. v. Sowa; Correction to p. 318 (Phoenician inscription), by P. Schroeder.

C. H. Toy.

ROMANIA.

No. 49.

La Chanson de Doon de Nanteuil. Fragments inédits. By P. Meyer. An attempt to construct a theory with regard to the date of composition and the author of the poem. M.'s conclusions are that the original poem (not the fragments cited by Fauchet) dates from the second half of the XIIth century, and the author or "renouveleur" probably Huon de Villeneuve.

Recueil d'exemples en ancien Italien. By J. Ulrich. These "examples" (moral stories) are taken from MS Add. 22,557 of the British Museum. The MS is of the XIVth century. They number 56, are in prose form, and fill 30 pages of the review. The grammatical forms are somewhat confused. The dialect seems to be North Italian, with a strong admixture of Tuscan.

Deux Légendes Surselvanes: Vie de Sainte Geneviève—Vie de St. Ulrich. Pub. by G. Decurtins. Taken from a Latin MS found some time ago at Andiastr. The MS was made by Durisch Capaul d'Andiastr, between the years 1748 and 1760, and was probably translated by him from the German. It is in the dialect of Surselva, as it was spoken on the southern borders of "Foppa" in the 18th century.

Mélanges. J. Cornu proposes a new etymology for *bravo*—viz.: barbarus, which passed through brabarus, brabrus or bravrus, bravo (and for the secondary Italian form brado), braro, brado—*i. e.*, interchange of *r* and *d*. A rejoinder by Joret to J. Gilliéron's criticism of his book, *Les Caractères et l'extension du patois normand*, and G.'s reply to the same.

Comptes-Rendus. Review by G. Paris of Koschwitz's Karls des Grossen Reise nach Jerusalem und Constantinople. P. Meyer gives unfavorable criticism of H. Moris and E. Blanc's edition (Première partie) of the Cartulaire de l'Abbaye de Lérins, and likewise of the Abbé J. Fazy's ed. of Le Mystère de Saint-André. Cantos españoles recogidos, ordenados é ilustrados por Francisco Rodriguez Marin (Tomos II-V), reviewed by Manuel Mila y Fontanals, and Jean Fleury's Littérature orale de la Basse-Normandie (Hague et Val-de-Saire), and J. B. Frédéric Ortoli's Les Contes populaires de l'île de Corse, by Stanislas Prato.

Nos. 50-51.

Étude sur la date, le caractère et l'origine de la chanson du pèlerinage de Charlemagne. By H. Morf. Koschwitz, in his new edition of the above poem, slightly modifies his views touching its date. His first title, *Ein altfranzösisches Gedicht des XI Jahrhunderts*, has now become *Ein altfranzösisches Heldengedicht*. After a careful re-study of the text, he comes to the conclusion that the language gives indications of being younger than the *Alexis*, about contemporary with the *Roland*, and appreciably anterior to the *Comput*. Its composition, therefore, is to be placed somewhere in the second half of the XIth century or at the beginning of the XIIth, the reader being left to settle upon either date according to the weight of the testimony. Morf's article, which is in the main a review of K.'s book, aims to show that a date not later than 1080 should be assigned to the *Pèlerinage*. Koschwitz, following Stengel, would see

in the poem a parody; Morf thinks that there is no justification for such a notion.

La Vie des Anciens Pères. By Edouard Schwan. This "Vie" is a collection of religious stories that were in great favor in the XIII and XIV centuries, as is evidenced by the numerous MSS extant, there being in all about thirty-one. These Lives were twice printed in the XV century (at Lyons in 1486, and at Paris in 1495). Several scholars of the present day have given some attention to them. Schwan here gives an enumeration of the MSS, describing such as have not been heretofore described, showing their relations to each other, and inquires into the authorship. The latter he does not succeed in establishing, but thinks there were likely two Lives, as well as two authors, one a Picardian, the other a Champagnese, and that the two collections were united into one at the end of the XIII century.

Nouvelles catalanes inédites. By P. Meyer. A fragment of a poem of 591 lines, taken from MS 111 of the Libri collection, now in the possession of Lord Ashburnham. It dates from the XIVth century, and will be very welcome to those who wish access to Catalan literature, little of which is to be had in this country. M. gives a somewhat free and abridged translation, which will enable any one acquainted with early Provençal to make out most of the text. The first six lines will serve as a specimen:

Sitot frances sa bel lengatge
 Nom pac en re de son linatge,
 Car son erguylos ses merce,
 Ez erguyll ab mi nos cove,
 Car entrels francs humils ay apres;
 Per qu'eu no vull parlar frances.

From these lines we gain two interesting historical facts: first, that the French of those days were insufferably proud; and secondly, that it was fashionable for the Catalans to write their literary productions in French—facts which are, moreover, well authenticated elsewhere. (See Milá y Fontanals' *Les novel·les rimades, la codolada*. Montpellier, 1876, pp. 11, 15, 18, 20; and P. Meyer's translation of the *Chanson de la croisade albigeoise*, p. 351-2, note.) To be continued.

Mélanges Espagnols. I. Remarques sur les voyelles toniques. II. Observations étymologiques, by J. Cornu.

Le Tradizioni Cavalleresche popolari en Sicilia, by Giuseppe Pitri. A long study of 73 pages, in six chapters, the headings of which are: I. Il teatro delle marionette. II. I contastorie. III. La poesia popolare. IV. Tradizioni varie. V. I contastorie in Italia. VI. Fonti delle tradizioni cavalleresche in Sicilia. Conclusione.

Mélanges. G. Paris gazettes the finding of one of the lost poems of Chrétien de Troyes—viz.: *La muance de la hupe et de l'aronde et del rossignol*.

Comptes-Rendus. Christian von Troyes sämtliche Werke. I. Cligès, zum erstenmale herausgegeben von Wendelin Foerster. Halle, Niemeyer, 1884 In-8, lxxvi-353. Favorably noticed by G. Paris. Francesco da Barberino et

la littérature provençale en Italie au moyen âge, par Antoine Thomas. Paris, Thorin, 1883. In-8, 200. Reviewed by P. Meyer.

Chronique. Notice is promised of the life and work of Prof. Manuel Milà y Fontanals, who died at Villafranca del Panadés July 16, 1884. The Abbé G. B. Giuliani, who died, in the 66th year of his age, at Florence (Jan. 11, 1884), had held since 1860, the chair for the exposition of the Divina Commedia. It may be said that he, like Witte, devoted his whole life to Dantesque studies, and did much for the propagation of these studies both at home and abroad. He only printed a small portion of his immense commentary on the D. C., but he published annotated editions of the *Vita nuova*, the *Canzoniere*, the *Convito*, and of his Latin works. His principle of interpretation was that of the collation of analogous passages from the texts of the same author, and he was said to be so familiar with the writings of Dante (especially the D. C.) that he could carry on a conversation for hours merely by quotations from them. Syllabus of the Lectures on Romance Philology, delivered in 1882-3, by G. Paris and J. Gilliéron, at the École des hautes Études.

No. 52.

Notice et extraits du MS 8336 de la bibliothèque de Sir Thomas Phillipps à Cheltenham. By P. Meyer. Certain parts of this manuscript have been printed and commented upon, but the major portion, containing the poems of Bozon and of Walter of Bibbesworth, with some anonymous pieces, contains new material for the history of Anglo-Norman poetry, and is of sufficient interest to justify the study which M. here undertakes.

Phonétique lyonnaise au XIVE siècle. By E. Philippon. This is an exceedingly interesting article, being a study of both the vowel and consonantal system, with a bibliographical appendix of the texts used and a glossary of such forms as would be likely to puzzle the reader. It would require too much space to give even a succinct statement of the results arrived at.

Comptes-Rendus. G. Paris gives a long review of Pio Rajna's *Le origini dell' epopea francese*. (Firenze, Sansoni, 1884.) The object of Rajna's book is to show the Germanic origin of the French epos, and his case is pretty clearly made out. Beginning with the advent of the Franks in Gaul, it received from them an impulse which kept it alive for nearly a thousand years. In fact, this was but one of the incidents, one of the phases, of the great phenomenon of the partial Germanization of the Gallo-Roman society. This re-nationalization, so to speak, reached its height towards the end of the 8th century, when a reaction sets in, the history of which may be said to be the history of the Middle Ages itself. Institutions, laws, morals, dress, from this time on, all begin to lose, little by little, the Germanic character originating in the conquest. The language itself, which, while remaining Romanic, had borrowed from the German a mass of words, loses quite a number of these, although still preserving many that attest, more than any exterior facts, the depth to which the influence of the conquerors penetrated. The Renaissance and the Revolution may be regarded as the two last phases of this reaction, unconscious, of course, which relegated more and more the Germanic element from French nationality. Paris speaks in the highest terms of Rajna's

performance, and it is to be hoped that some one will be found to undertake the task of translating it into English.

Chronique. Short biographical and obituary notices of Manuel Milá y Fontanals (died July 16, 1884), L. Lemcke (died Sept. 21, 1884), and K. Hillebrand (died Oct. 18, 1884). This ends the XIIIth volume of the Romania.

SAMUEL GARNER.

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Heft 3.

The first article in this number, entitled "Lexikalisch-Kritische Bemerkungen" (pp. 337-48), by Georg Goetz, discusses rare words, found chiefly in glossaries, about whose exact form and meaning there is still some doubt. Plaut. Bacch. V 929, *Non pedibus termento fuit praeut*, etc., is thus explained: "Die That der Atriden diene den Füßen nicht zur Abreibung; das will sagen, sie war so unbedeutend dass sie die Füße gar nicht fühlten; es war eine Bagatelle." For the gloss *anxia* : *meretrix*, the bold alteration *axicia* : *forfex* is proposed without the slightest MS support. The gloss *ageator* : *hortator* is well explained by a reference to Isid. Orig. XIX 2, 4, *ageae viae sunt vel loca in navi, per quae ad remiges hortator accedit*, etc. The attempt to substitute for *afannas*, in Apul. Met. p. 160, 28, and p. 188, 1, *aestimias*, on the ground of Paulus, p. 26, *aestimias pro aestimationibus*, and a gloss in Sangallensis 912, *aefunne* : *aestimationis*, is, to say the least, venturesome. In the Sangallensis the *f* in *aefunne* is a peculiar one, such as is found in the same MS in the transcription of Greek words—e. g., in *afrodis*, A 172, and *brefotrofium*, B 78. The gloss *hautne* : *nonne* is proved not to have come, from Placidus, and the existence of *hautne* is, with good reason, doubted. For *egones* (*eccones*, *econes*) : *sacerdotes rustici*, the reading *buccones* : *cerdones*, *rustici* is proposed. Other words discussed are *abaso*, *discertare* and *atritas*. *Exomico*, which occurs in Hisperica Famina, is explained by A. Miodonski as a hybrid formation = $\xi\xi\omega$ + *mico*. G. Helmreich points out an instance of *porcastrus* = *porcaster* in the Alexander Latinus II, Cap. 108.

Samuel Brandt, pp. 349-55, discusses the "Infinitivus *futuri passivi* auf *ui*." Attention had been called to this peculiar formation by Schömann. In this article numerous instances are cited from Lactantius and the Digests. The form *restitui*, which occurs five times in the Digests, seems to be a convenient abbreviation for *restitutum iri*. Other forms are *oppressui*, *perfectui*, *generatui*, *sublatui*. Lactantius, of course, would not have been guilty of such orthography, but as early as the fifth century the forms seem to have been current. The weak sound of the final *m* is responsible for them.

Wilhelm Brandes, p. 354, casts doubt upon the existence of an adjective *omnipar*, and establishes *omniparus* = *omniparens*.

The editor, pp. 354-64, treats of "Die Verba desuperlativa." Desuperlativa verbs of the first conjugation were not formed in Latin, except where the formation of the superlative itself is irregular, and the superlative force has

been weakened. *Consummare* first makes its appearance in Livy. The next verbs of this sort do not appear until the second century, and then in African writers: *proximare* (*approximare*), *intimare*, *infimare*, of which *infimare* is the rarest, occurring first in Apul. Met. 1, 8, and then in Martianus Capella; possibly also in Tertullian, who introduces *ultimare*, *postumare*, *extimare*. Other verbs of this sort are *pessimare*, *summare*, *extremare*, *minimare*, for all of which passages are given. The explanation of the word *mediastri* as having reference to the age of the slaves so called is credited to Rodbertus-Jagetzow, but his derivation from *mediae aetatis* is evidently false.

Wölfflin, pp. 365-71, discusses "Genetiv mit Ellipse des regierenden Substantivs." Draeger treats this under three groups. 1, *templum*; 2, *filius, filia, uxor* (*auditor servus*); 3, *liber*. Wölfflin considers especially the cases under 1. The first case found is Terence Ad. 582, as the ellipsis does not occur in Plautus, who uses *ad aedem Veneris venimus*, *ad Veneris fanum venio*, *ego in aedem Veneris eo*, *apud aedem Veneris*, etc., nor has it been discovered in the inscriptions of the republican period. *Aedes*, not *templum*, seems to be the word to be supplied. Cicero uses *ad Opis*, *ad Castoris*, *ad Iuturnae*, *ad Apollinis*; Sallust *ad Iovis*; Livy furnishes numerous examples. *In*, *ante* and *ab*, with this ellipsis, are all later than *ad*, and none of them are very common in classical writers. Cicero uses *in Telluris*, Ad Att. 16, 14, 1, but elsewhere has *in aede* or *in templo*. *Ante Castoris* is found Cic. Philipp. 6, 5, 12—another instance where the Philippics deviate in usage from the other orations. *A Vestae* occurs in Cic. Epist. 14, 2, 3. With other prepositions than those above given, the ellipsis was not usual. As the ellipsis does not appear in Plautus, Wölfflin ventures the assumption that it is not, strictly speaking, vulgar, but a conversationalism introduced by the circle of the Scipios in imitation of the Greek.

Thielmann, pp. 372-423, examines the development of "*habere* mit dem Part. Perf. pass." This construction, which has given rise to the Romance perfect forms, is traced from the earliest period of Latinity. Plautus furnishes us with such examples as *exercitum habere*, *sollicitum habere*, where the emphasis is on the resulting condition, as in *miserum habere*. Cicero uses *angere atque sollicitam habere*. Tacitus, Ann. 2, 65, has *anxium habere*. A close relation and frequent interchange is shown to have existed between the expressions *est mihi aliquid* and *habeo aliquid*, just as corresponding to *est mihi dicere* we have *habeo dicere*. See Varro, R. R. 1, 16, 2: *multi enim habent in praediis . . . importandum; contra non pauci, quibus aliquid est exportandum*. From a mixture of *habeo aliquid curae* and *aliquid est mihi curae* has come *habeo aliquid mihi curae*; cf. Caelius, Cic. fam. 8, 8, 10; Nepos, Att. 20, 4. The Romans exercised much ingenuity in supplying the wanting forms of *odi*: 1, *odio, odire*, confined to the vulgar idiom; 2, *odio habeo*. 3, *invisum habeo aliquem*, Plautus and Cicero. 4, *exosum habeo aliquem*, which begins to be used in the fourth century. Similar is *suspectum habere* and *iratum te habeo* = *mihi iratus es*. The opposite of *iratum habere* is *propitium habere*. This leads to the consideration of *carum, acceptum, vile* and *sacrum* with *habeo*. *Nihil pensi habeo* is used by Sallust and other writers. Valerius Maximus uses the genitive in negative sentences independent of *nihil*, and in this is followed by Tacitus. Symmachus, in his affectation of the archaic, uses *pensi habeo* in positive sentences. Attention is then

called to the numerous cases where a condition is expressed which is the result of a preceding action, as in *paratum habere*, *clausum habere*. *Paratum habeo* is, in effect, a logical perfect. Although often the participle is degraded to a simple adjective, *paratum habeo* continued to be used till the latest times, often being combined with words synonymous in meaning, like *instructum*. Sometimes for *paratum* a word of more special meaning is substituted, as *stratum*; *armatum*, *coctum*, etc. Often *habere* is used in this way where a command is expressed, and the words of an edict quoted by Cicero, Verr. 3, 36, *ut ante Kalendas Sextiles omnes decumas ad aquam deportatas haberent*, prove that this mode of expression was a part of legal phraseology, here too, probably, resting upon vulgar usage; so that we need not be surprised to find it in the receipts given by writers on agriculture, as Columella 13, 10, 4, *ablaqueatam habeto*. Corresponding to the Greek κρύψας ἔχω and κρυπτόν ἔχω (Eurip. Bacch. 547 f.), we have in Latin with *habeo*, *abstrusum*, *occultum*, *abditum*, *conditum* and *reconditum*. Numerous other phrases with *habeo* are considered which cannot be quoted here. Particular cases are pointed out where the periphrasis seems to have very nearly the force of the perfect, as in Varro, vv. 3, 5, 5, *ibi cum eum numerum habet exclusum*, while in others *habeo* continues to be plainly felt, either in sense of keep, hold or possess. To the jurists are due many expressions like *emptum habeo*, *redemptum habeo*, *locatum habeo*, *scriptum habeo*. The conclusion of the article is reserved for the next number.

On pp. 424-43 Gröber continues his *Vulgärlateinische Substrate romanische Wörter* from *flagrare* to *gutta*, with many interesting hints as to the vulgar quantity of vowels before two consonants—e. g., *fōntem*, not *föntem*, with Marx; *fōrsit*, *fōssa* (not *fössz*, Marx), *frōndem*, *fröntem*, *gūstus* (Marx, *güstus*). Another specimen of the Thesaurus prepared by Hauler includes *Abbatia*, *Abbatiderit*, *Abbatissa*, *Abbatiderit*, *Abblandior*, *Abbreviare*, *Abbrevisatio* and *Abdecet*. This last word is only attested by glossaries.

On pp. 454-67 a very exhaustive lexical article upon *abducere* and its compounds is given.

Pp. 468-69 contain *Addenda lexicis latinis*, chiefly from ecclesiastical writings, by J. N. Ott, from *Accrementum-Discernentia*.

Other addenda follow, pp. 470-72, from *Abinde = deinde-Donamen*.

The rest of the number is taken up with short miscellaneous articles and book-notices.

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